≠Auin
Naron
Nogau

[72 cont.]

163 children, who are always approximately two or three years apart.

Among the Naron the bride is formally abducted; the word
585 for "to marry" is the same as "to catch." Actually, however,
[583] negotiations precede this abduction. Among the Naron exogamy
582 now applies only to actual siblings. After the wedding the young
591 couple moves to the village of the bride's parents and sometimes stays there for years. There is also infanticide among the Naron.
847 Otherwise, however, the Bushmen are greatly attached to their
855 children.

5. State and Law

Among the ≠Auin, the chief's position is hereditary in the
622 man's tribe. The same is true among the Nogau. Among the
[178] Naron there are no actual chiefs any more. The last one lost his authority by staying on the farms most of the time as a worker. Bleek believes that formerly such a chief ruled 30 to 50 families.
[701] In most recent times all these tribes had a war chief, at least nominally.

Among all three tribes the conception of private ownership
422 685 of utilitarian objects is very strongly developed, and theft is punishable by death. Every kin group has a certain territorial district. The boundary markers are not clearly defined everywhere
423 in this flat terrain, so that crossing them does not have the same serious consequences as it does in the north. On the other hand, a person who finds game that was killed by arrow poison but not shot by him, may not take any of it. The gathering of veldkost is permitted everywhere. A person who finds a stock of honey, on the other hand, makes a sign there, and it is henceforth his private
[222] property. Among the ≠Auin individual Bushmen burn parts of the
[425] veld, and all the veldkost that grows there is regarded as the individual's private property.

The feuds between individual kin groups are designated as
628 721 wars, but since legal revenge is practiced almost exclusively against members of other hordes, every [73] enforcement of the law at the same time means war. Among the Nogau, war is ceremoniously announced by messengers.

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

[423] have seen, individual rights may occasionally be recognized. All
422 portable property is generally owned by individuals, and theft is
[685] severely punished. Huts, which are really of no value, belong to the families occupying them; a man's clothes, weapons, skins, ornaments, utensils, and indeed everything that he makes belong to him alone to do with as he likes, and in the same way anything that a woman makes, e.g. her ornaments, or receives from her husband, e.g. her clothing, is her own property. A man is not free to dispose of the personal property of his wife without her permission. Lebzelter,
867 indeed, goes so far as to assert that among the Kung the sense of private ownership is inculcated even into children. As soon as they are old enough, he says, their parents make for them small bows, digging-sticks, etc., and teach them that they themselves now own these objects and therefore must no longer take those of others.

422 Food, whether vegetable or animal, and water are also private
22 property, and belong to the person who has obtained them. Everyone who has food is, however, expected to give to those who have none. Thus a man who shoots a buck or bird will cut it up, and share with the other people present—but the dividing is done by him, and the skin, sinews, etc., belong to him to be done with as he pleases. In the same way all veldkos is also shared by the members of the band. The result is that practically all food obtained is evenly distributed through the whole camp. But, as we have seen, caches of ostrich egg-shells containing water may be stored away, and these belong to the person who hides them and may not be used without his
[685] permission; while private rights may also be acquired over wild honey or ostrich eggs, and theft in such cases is severely punished.

428 The question of inheritance rarely arises, as generally most of a
[768] man's possessions, especially his weapons and clothing, are buried with him. But during her lifetime a woman will often hand over her
[431] ornaments to her daughter; while among the Auen such of a man's belongings as are not buried with him, e.g. utensils and skins, are inherited by his eldest son. The younger sons and daughters get nothing, nor does the widow, but she keeps her own property. So, too, among the Namib Bushmen, according to Seydel, a man's weapons, clothing, sandals, cooking utensils, and hunting dogs are inherited by the eldest son. At the same time, he adds, the usage
[425] exists that as soon as the eldest son thus becomes sole heir to his late father, all the property he has himself hitherto possessed, such as weapons, clothing, etc., must go to his next brother. Widows and